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AUTHOR Trygestad, JoAnn; Bents, Richard
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CROSS-CULTURAL PERSPECTIVES ON PEACE

JoAnn Trygestad

Rosemount-Apple Valley Public Schools

Richard Bents

Future Systems, Inc.

U.S. DEPARTMENT OF EDUCATION
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ABSTRACT

This cross-cultural study examined how students assessed as having different personality types (as designated by the Myers-Briggs Type Indicator) define peace, what attitudes these students hold toward peace, and the influence these students feel they have on the future. The sample was 378 students (ages 14-18) from West Germany, Poland, the United States, and China. Respondents defined peace in personal terms, were not sure how to work toward peace, and felt they have an influence on their future. Differences were identified in methods to achieve peace, optimism toward acquiring peace, and attitudes toward the future among the four cultural groups and personality types.

INTRODUCTION

Peace is a dynamic concept. While it is a basic condition of life, peace is elusive and its image varies. This study sought to identify definitions and attitudes toward peace and the future. Specifically, the purpose of this study was to investigate how students from different cultures assessed as having different personality types define peace, what the attitudes of these students are toward peace, and the degree of influence these students feel they have on the future. Since both intra and interpersonal development form the basis for the pursuit of peace, an examination of individual differences as well as cultural perspectives was conducted.

As global interdependence is accentuated, the need for peaceful interaction becomes more acute. Similarities which may bind people to the global system can become constrictive and exclusive. Differences which may cause dissension within the global community have to be included to define and act in peace. How might the world find peace within such tension?

This study represents a first step in the development of a curriculum for peace. We believe that there are multiple perspectives of peace which need to be identified and discussed. As we invited our students to become a part of curriculum development, including students from other cultures expanded our vision. Therefore, we invited students from West Germany, Poland, the United States, and China to participate in our curriculum for peace. While four groups of students were surveyed and interviewed to determine individual definitions and attitudes toward peace and the future, cultural differences among the four groups also became evident. Since the original study, "Perspectives on Peace", (Bents and Trygestad, 1986), sought to identify individual differences based on personality type rather than differences based on cultural perspective, the sample from each country is not necessarily representative of that country. We did not sample for cultural differences and do not claim representativeness nor generalizability of our observations. However, an examination of individual perceptions within several cultures may provide additional insights on perspectives of peace.

PERSPECTIVES/THEORETICAL FRAMEWORK

A review of materials and curriculums for peace led us to believe that emphasis was placed on seeking commonalities. Universal generalizations identifying uniformity of thinking seemed to be emphasized with both individuals and cultures. It appears that efforts to establish or maintain peace have primarily sought to do so through seeking higher levels of uniformity. Commonality, cooperation, and homogeneity are pursued to provide tranquility, harmony, and oneness in our world.

However, from a systems perspective (von Bertalanffy, 1968) two basic forces can be identified: that force seeking ever higher levels of uniformity (homogeneity) and that force seeking ever higher levels of diversity (heterogeneity). System theory posits that for a healthy

system these forces must be held in dynamic equilibrium. The synergistic interplay creates healthy relationships in both natural and social systems. Uniformity is necessary for stability; stimulation is necessary for growth.

It is essential to recognize and support forces which seek uniformity. Stabilization, conformity, and entropy are necessary influences in all systems. When operating in a healthy system, these forces maintain a constant body temperature or pulse rate within our bodies, regulate the cruise control on cars, maintain a given temperature in our homes, and preserve world order among our societies. However, when these forces seeking uniformity are not held in dynamic tension, the eventual result is death to the system. A body temperature which seeks uniformity with the surrounding environment spells death. The same is true for pulse rates, cruise controls, thermostats, and governing agencies. Without diversity, thinking beings would be exclusively robotic without the ability to adapt.

It is also essential to recognize and support forces which seek higher levels of diversity. Growth and change are also necessary forces in all systems. When operating in a healthy system, these forces promote cell division in living organisms, amplify sound waves in public address systems, accrue interest in savings accounts, and create unique thinking beings. However, when these forces seeking higher levels of diversity are not held in balance the result is death to the system. Rampant cell division (cancer) ultimately spells death. Sound waves continually amplified will damage eardrums or speakers. Accrued interest, unchecked, will bankrupt a financial institution. Without commonality, thinking beings would be exclusively individual without the ability to exchange ideas.

The necessity of dynamic equilibrium to maintain healthy systems is evident, then, in all relationships. This perspective enables us to better understand forces which create unique individuals. This perspective also challenges us to develop a peaceful curriculum and to encourage peaceful endeavors which embrace uniformity and celebrate diversity.

Developing a peace curriculum entails identifying the process of peace. Understanding that both uniformity and diversity are essential parts of the process of peaceful pursuit, we sought to develop a curriculum which included acceptance of uniformity and diversity. Before objectives, strategies, or goals were established, we sought first to investigate how individuals define peace and perceive the process of peaceful pursuit. This study, then, would provide an initial examination of varying perceptions and how these perceptions may influence peaceful endeavor.

Individual differences in personality have long been a concern to psychologists (Peterson, 1982). Although there has been debate as to whether behavior patterns depend more on the situation than on a particular personality characteristic, we can acknowledge that there are certain consistencies in a person's behavior across situations that constitute or are attributable to personality traits (Mischel,

1973, 1981). This has been formulated in Jung's (1921/1971) theory of personality type and documented by Myers (1962) and others.

Variation in behavior, according to Jung, evolves from basic differences in the way individuals prefer to use their perception and judgment. Perception involves becoming aware of things, people, and ideas. One way of perceiving is to rely primarily on the process of sensing, which assimilates information through one or more of the five senses. The other way of perceiving is through the use of intuition, which reports meanings, relationships, and/or possibilities that have been developed beyond the conscious mind. Each individual exhibits a preference for either sensing or intuition as a way of perceiving.

Individuals express a preference for either thinking (deciding impersonally on the basis of logical consequences) or feeling (deciding primarily on the basis of personal or social values) when making a decision.

Jung's theory of type also includes indices of whether a person is extroverted or introverted. Extroverts are oriented toward the outer world of people, places, and things. Introverts direct their perception and judgment toward the inner world of ideas, concepts, and the inner self.

Finally, the judgment-perception index is designed to describe the process an individual prefers to use when interacting with the outer world. Either the individual prefers a judgment process (thinking or feeling) or a perception process (sensing or intuition).

The four preferences are summarized by Myers and McCaulley (1985):

	Index Preferences between	Affects Choices as to
E I	E Extroversion or I Introversion	Whether to direct perception judgment mainly on the outer world (E) or mainly on the world of ideas (I).
S N	S Sensing perception N Intuitive perception	Which kind of perception is preferred when one needs or wishes to perceive.
T F	T Thinking judgment F Feeling judgment	What kind of judgment to trust when one needs or wishes to make a decision.
J P	J Judgment P Perception	Whether to deal with the outer world in the judging (J) attitude (using T or F) or in the perceptive (P) attitude (using S or N).

Myers and McCaulley (1985) page 2

Using these four indices with two options each yields sixteen potential combinations called "types" (i.e., ESFJ, INTP). Differentiating individuals according to personality type provided an example of how divergent definitions of peace may be generated. Since we live in a pluralistic world we seek ways in which the differences are communicated. Discussions of peace or peaceful endeavor are punctuated with differences in definition, attitude, strategy, and potential individual difference. It was our intent to demonstrate some of these differences so that we could use them as examples in a curriculum for peace.

OBJECTIVES

This study initiated in 1985 attempted to identify convergent as well as divergent ideas of peace within a global framework. Using four cultures, common attitudes which could provide a basis for discussions of peace were explored. Opposing viewpoints within the same four cultures were also examined to identify divergent thinking patterns which can provide alternative strategies for peace.

The purpose of this study was to investigate: 1) how students from different cultures assessed as having different personality types designated by the Myers-Briggs Type Indicator (Myers, 1974) define peace; 2) what the attitudes of these students are toward peace; and 3) the degree of influence these students feel they have on the future.

METHOD

The purpose of the questionnaire, "Peace Issues: Attitudes and Values Questionnaire", was to obtain various perceptions of peace. While the sample of respondents included students from four different countries, we did not seek cultural samples in our initial study. Rather, we differentiated by personality type ("Perspectives on Peace", Bents and Trygestad, 1986). However, as we conducted the analysis, we noted many differences when grouping the respondents by country. Be reminded that the sample from each country is not necessarily representative of that country. We did not sample for that purpose and do not claim representativeness nor generalizability of these observations. We share salient aspects for discussion and formulation of hypotheses and questions. For that purpose, the differentiation by country is helpful.

SUBJECTS

The sample consists of 378 students ages 14 to 18 from West Germany, Poland, the United States, and China. The West German students were from two high schools in Hamburg, West Germany; the Polish students were attending a UNESCO English language camp in Pulawy, Poland; the American students were from one high school in the Minneapolis metropolitan area; and the Chinese students were studying English at Hangzhou Foreign Language School in Hangzhou, China. All subjects were fluent in English.

INSTRUMENTS

Three instruments were used. The survey instrument ("Peace Issues: Attitudes and Values Questionnaire") is a Likert-scale of 45 items designed to identify students' definitions of peace, attitudes toward peace, and the degree of influence the students feel they have on the future. An open-ended interview questionnaire was designed to probe definitions of peace and future orientation of the students. Finally, the Myers-Briggs Type Indicator Form F (1962) was used to identify personality type.

PROCEDURE

During August, 1985, Polish students enrolled in language classes were polled using the "Peace Issues: Attitudes and Values Questionnaire". At the conclusion of the survey we asked for approximately 20 volunteers to take the Myers-Briggs Type Indicator (MBTI) and be interviewed. We then administered the MBTI to the volunteers. After we scored the MBTI, we met with each student individually or in small groups (2-4 students) and explained the results of the MBTI. We then interviewed them probing for additional clarification regarding issues of peace. In October, 1985, the same procedure was conducted in Hamburg, West Germany, and in the Minneapolis metropolitan area. In June, 1986, Chinese students were involved in the same procedure. Figure 1 summarizes the sample.

Figure 1
Sample Distribution

Item	Total Sample (N=378)	West Germany (N=89)	Poland (N=96)	USA (N=90)	China (N=103)	With MBTI (N=75)	Without MBTI (N=303)
Age							
Mean	16.43	15.0	17.0	16.9	16.0	16.45	16.6
S.D.	1.19	1.9	0.9	0.6	0.0	.93	1.4
Sex							
Female	58%	62%	67%	40%	60%	52%	58%

A total of 75 subjects participated in the MBTI testing and interviews. The results are to be suggestive rather than conclusive. Further, using a self-selection procedure for the interviews and for the MBTI could result in a skewed sample. Therefore, we consulted MBTI population norms for comparison. The available MBTI distribution scores included 12,860 male and 20,006 female high school students

from the United States. Figure 2 summarizes these results and contrasts our distribution.

Figure 2
Comparison of MBTI Norms with Sample in This Study

	MBTI Norms	This Study
Extroverts	61%	48%
Introverts	39%	52%
Sensing Types	59%	49%
Intuitive Types	41%	51%
Thinking Types	49%	57%
Feeling Types	51%	43%
Judging Types	36%	37%
Perceptive Types	64%	63%

While no two population samples are ever identical, the sample in this study resembled the larger sample of high school students. However, this study sample is over-represented by introverts, something that would not be expected in a self-selected sample. Other discrepancies include the number of intuitivle types and the absence of sensing types and the over-representation of thinking types over feeling types. These should be noted as deviating from the larger population norm. However, for analysis of data having each category well represented is desirable.

RESULTS

Definitions of Peace:

The survey, "Peace Issues: Attitudes and Values Questionnaire", revealed common characteristics of peace. In the main, respondents from all four countries defined peace as involving intra and interpersonal relationships; students agreed that "Peace is harmony or tranquility within each person" (78% agreed), and "Peace is getting along with others" (85% agreed) (See Figure 3 and Figure 4).

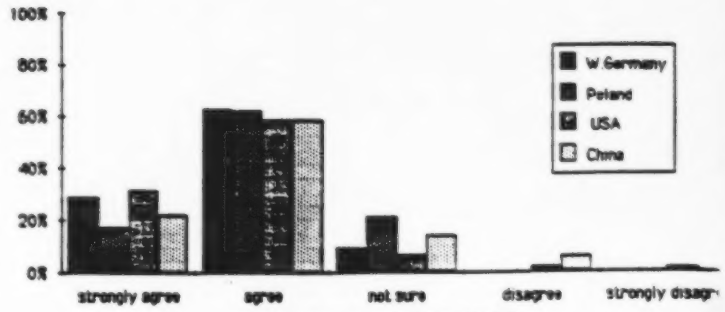
Figure 3

"Peace is Harmony or Tranquility Within Each Person"

chi square = 15.2 with 12 DF
significance = .23

Figure 4

"Peace is Getting Along with Others"



chi square = .55 with 12 DF
significance = .0064

Respondents' answers varied concerning the notion that "Peace is exciting" (46% agreed, 20% disagreed, 34% were unsure). Interviews indicated a general uncertainty; students thought peace could be exciting, but did not normally consider it so.

Though there was much variety in individual responses to "Peace is the absence of conflicts" (58% agreed, 23% disagreed, 20% were unsure), they did not seem to be differentiated by culture. During interviews students said that "People can have differences and still be at peace", but they disagreed with one another whether peace and conflicts could coexist.

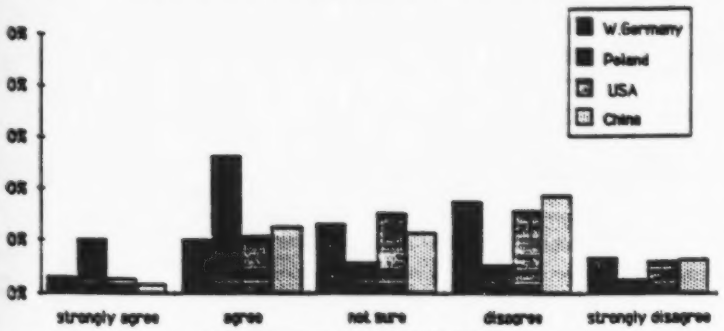
Attitudes Toward Peace:

Varying attitudes toward peace were found among individual respondents; slight differences among cultures were also noted. Most respondents were positive toward the individual's role in peaceful endeavors. When asked if "Peace begins with the individual" and "Peace requires personal involvement", 69% and 68%, respectively, of the respondents agreed. German and American respondents were in agreeement that the individual plays a role in peaceful endeavors, while the Chinese respondents were not as positive regarding either statement (40% and 52%, respectively, agreed with the two statements).

The reciprocity and cooperative characteristics of peace were variable among individual students with some cultural differences. Though responses were 38% in agreement and 39% in disagreement for "Peace is the idea that what you do for me, I will do for you in return", Polish respondents indicated greater agreement (73% agreed) (See Figure 5). The statement, "Peace is the belief that we must work together toward peace or all perish", elicited variable responses, also, with 46% in agreement and 28% in disagreement. German respondents, however, were in greater agreement (64% agreed) and Chinese respondents were in greater disagreement (54% disagreed) (See Figure 6).

Figure 5

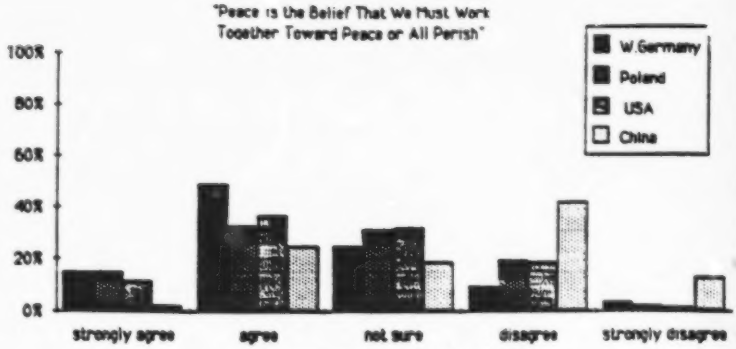
"Peace is the Idea That What You Do For Me, I Will Do For You in Return"



chi square = 69.41 with 12 DF
significance = .0000

Figure 6

"Peace is the Belief That We Must Work Together Toward Peace or All Perish"

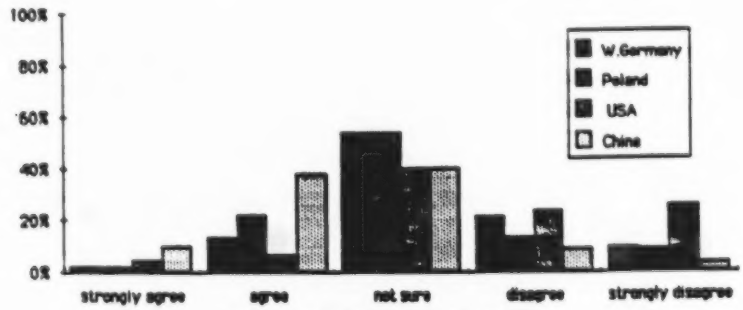


chi square = 64.90 with 12 DF
significance = .0000

Respondents were uncertain of the reality of achieving peace. When asked if "Peace will occur within my lifetime", 26% of the respondents agreed, 28% disagreed, and 47% were uncertain. Chinese respondents were more optimistic (48% agreed and 12% disagreed); American students, in particular, were less optimistic when asked if "Peace will occur in my lifetime (11% agreed and 49% disagreed) (See Figure 7). Most students felt that "Peace can only be achieved slowly" (54% agreed, 20% disagreed, and 27% were uncertain). Chinese respondents were more optimistic than the other respondents when they responded with less agreement to "Peace can only be achieved slowly" (41% agreed and 32% disagreed).

Figure 7

"Peace Will Occur Within My Lifetime"



chi square = 69.12 with 12 DF
significance = .0000

Respondents were uncertain regarding their ability to effect peace with students unsure about their skills (47% unsure) and their efforts (44% unsure) to achieve peace (See Figure 8 and Figure 9). Chinese respondents were slightly more positive in regard to knowing what to do to achieve peace, but they were as uncertain as other respondents regarding the success of those efforts.

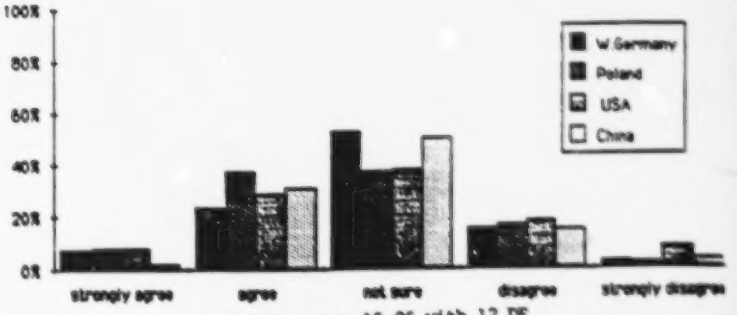
Figure 8

"I Know How to Work Toward Peace"

chi square = 56.66 with 12 DF
significance = .0000

Figure 9

"My Efforts Will Make a Difference in Achieving Peace"



chi square = 16.06 with 12 DF
significance = .1887

Influence on the Future:

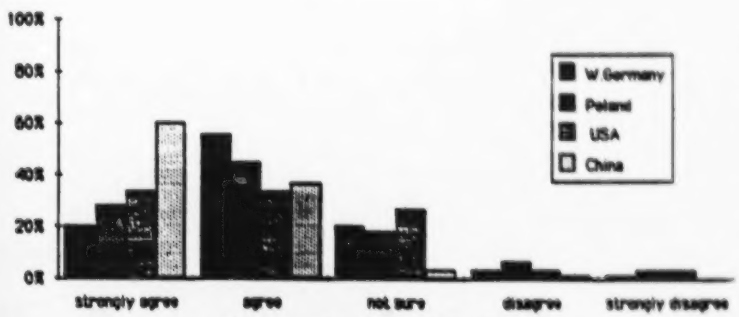
The students' responses regarding perceptions of the future indicated high influence on personal futures without a correlating influence on global futures. Most students when asked "I feel my life has a purpose", responded affirmatively. Seventy-eight percent of the respondents agreed, 17% disagreed, and 4% were unsure. Chinese respondents were most positive with 96% agreeing with that statement (See Figure 10).

The responses on personal futures were also positive. When asked "How much can you influence what happens to you in the future?" sixty-one percent of the respondents felt they could influence their future very much or quite a bit, 21% were somewhat certain, 15% responded a little, and 4% said not at all.

When asked "The human race is moving toward a more desirable future", 35% of the respondents agreed, 46% disagreed, and 19% were unsure. The Chinese respondents were more optimistic (66% agreed and 2% disagreed) and respondents from the other three groups were less optimistic (32% agreed and 44% disagreed) (See Figure 11).

Figure 10

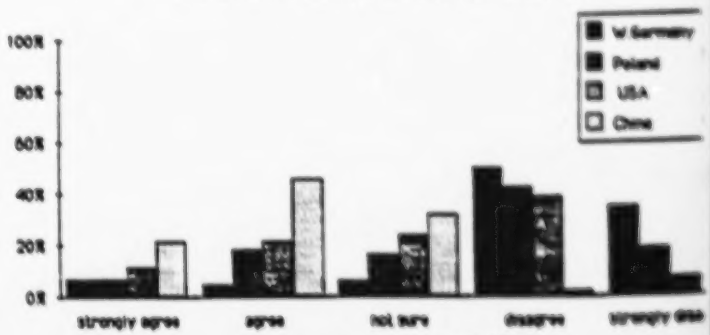
"I Feel My Life Has a Purpose"



chi square = 56.44 with 12 DF
significance = .0000

Figure 11

"The Human Race is Moving Toward a More Desirable Future"



chi square = 151.11 with 12 DF
significance = .0000

Students' perception of their ability to cope with a changing future correlated with their ability to change their future. Asked if "A person can adjust to accelerating rates of change", 20% of the students agreed, 60% disagreed, and 20% were unsure. Asked if "The future can be shaped to a large degree", 26% of the respondents agreed, 44% disagreed, and 31% were unsure. Cultural variations were pronounced among the German students who disagreed that a person can cope wealth change (82%) and also disagreed with their ability to change their future (71%), and with the Chinese students who agreed that a person can cope with change (40%) and also agreed with their ability to change their future (45%). Polish and American respondents disagreed with the first statement (66% and 61%, respectively) and also with the second statement (44% and 54%, respectively).

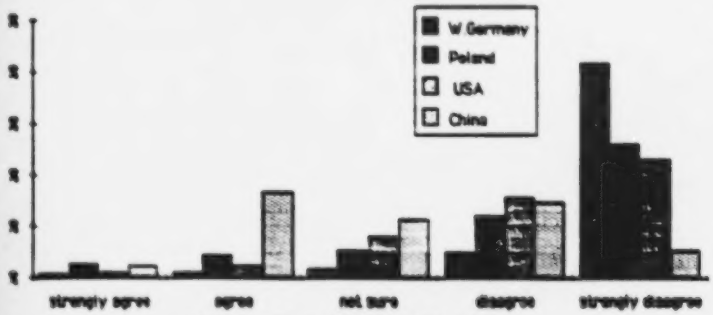
Cultural Differences:

Responses to specific questions dealing with the individual, church, nation, nuclear weapons, and women varied by culture. Examining the four cultural groups according to these roles may yield important clues regarding peaceful endeavors.

West Germany West German respondents were more extreme than the other groups in their opinions regarding elimination of nuclear activity, equality of the sexes, and the importance of interpersonal development. First, they were consistently more opposed to nuclear weapons than Polish, American, or Chinese respondents. The Germans strongly disagreed that more money be spent for weapons (83%) (See Figure 12). They also strongly indicated that they would get rid of every nuclear weapon in the world (51%) (See Figure 13).

Figure 12

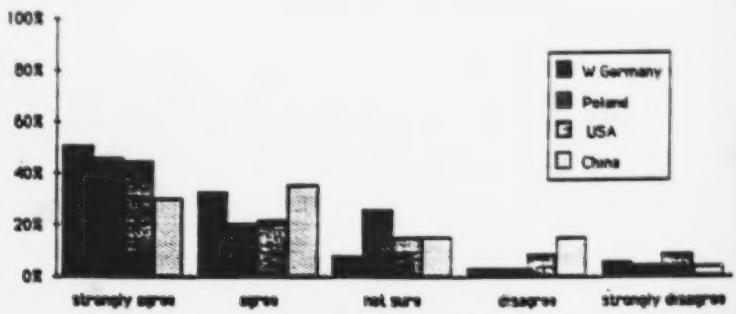
"I Think Our County Should Spend More Moneyfor Bombs and Other Weapons"



chi square = 128.64 with 12 DF
significance = .0000

Figure 13

"If I Could, I would Get Rid of Every Atomic Weapon in the World"



chi square = 35.07 with 12 DF
significance = .0005

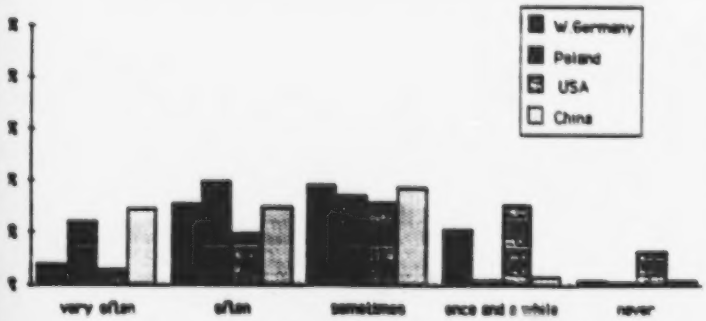
However, the West Germans, as with other respondents, were unsure if a discussion of nuclear weapons could resolve the

issue of nuclear warfare (45% of German respondents were unsure as compared to 43% of all respondents). Other observations among the four groups indicated that the West German respondents have basically nonsexist attitudes, believing that women should have the same rights as men (88% agreed versus 66% Polish, 71% American, and 87% Chinese), that both men and women should have the same freedoms (87% versus 59% Polish, 84% American, and 80% Chinese), and that family decisions should be shared (84% versus 54% Polish, 79% American, and 61% Chinese). Third, when asked about levels of conflict in a group of people or feelings of being understood, the West Germans exhibited higher levels of interpersonal development and interdependence than their counterparts in survey questions and interviews.

Poland The Polish respondents, most often in the mid-range between their German, American, and Chinese counterparts, indicated stronger positive opinions regarding religion and nationalism. The respondents felt their religious beliefs have a big influence on how they act (65% agreed versus 9% Germans, 25% Americans, and 24% Chinese); they also felt their religious beliefs helped them care about others (74% agreed versus 14% Germans, 44% Americans, and 35% Chinese); and they felt that religion played an important role in their belief system (51% agreed versus 15% German, 25% Americans, and 20% Chinese). In addition, Polish respondents are, like the Chinese respondents, very concerned about their country. When asked "How often do you think about your country and the problems it has?", the Polish respondents said very often (24%) or often (40%) (See Figure 14). When asked "If we had different leaders, the world could be at peace today", Polish responses were variable (See Figure 15).

Figure 14

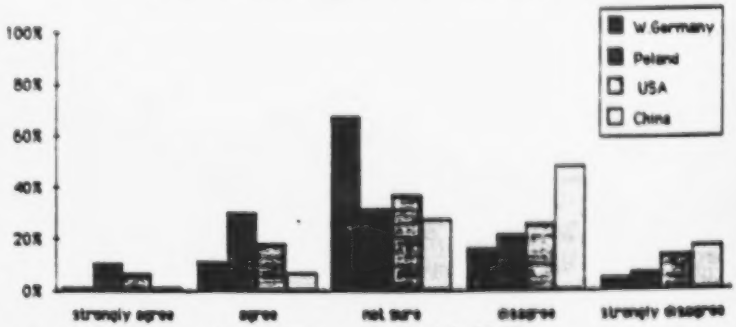
"How Often do you Think about your Country and the Problems it Has?"



chi square = 89.50 with 12 DF
significance = .0000

Figure 15

If We Had Different Leaders, the World Would Be At Peace Today



chi square = 83.47 with 12 DF
significance = .0000

On the question "Peace is the idea that what you do for me, I will do for you in return", Polish respondents were

significantly more positive (See Figure 5), though whether reciprocity is necessary or helpful to attain peace is not clear.

United States Among the four groups, respondents from the United States were the least extreme, though they were less nationalistic and less optimistic than their counterparts. American respondents do not think as often of America and its problems as other respondents do of their country. When asked "How often do you think about your country and the problems it has?", 25% of American respondents said very often and often and 44% of American respondents said once in a while and never (See Figure 14). Interviews confirmed this opinion, but did not indicate that American respondents had a more global perspective. Instead, a tentative conclusion may be that American students do not think of their political area as often as other respondents think of theirs. American respondents are also more pessimistic about peace occurring in their lifetime. American respondents disagreed 49% with the statement "Peace will occur within my lifetime", as compared to 30% of the Germans, 22% of the Poles, and 22% of the Chinese (See Figure 7).

China The Chinese respondents were more optimistic than their counterparts about their country, their future, and their peaceful pursuits. Along with the Polish respondents, Chinese respondents feel strongly about their country and its problems. When asked "How often do you think about your country and the problems it has?", 28% of the Chinese respondents said very much and 29% said often (See Figure 14). The Chinese respondents were optimistic about their future. Sixty-seven percent of the Chinese respondents felt that "The human race is moving toward a more desirable future" (See Figure 11). They were positive about peace occurring in their lifetime; 48% agreed with the statement "Peace will occur within my lifetime (See Figure 7). Chinese respondents also felt more confident achieving peace than their counterparts. Fifty-three percent of the Chinese respondents versus 11% of the German respondents, 32% of the Polish respondents, and 32% of the American respondents agreed with the statement "I know how to work toward peace" (See Figure 8). Chinese respondents also felt more strongly about their purpose in life. Though 78% of the respondents, altogether, feel their life has a purpose, fully 96% of the Chinese respondents feel their life has a purpose (See Figure 10).

In contrast, the Chinese respondents were more uncertain regarding possible benefits of nuclear weapons, world leadership, and the individual to achieve world peace than the other respondents. Thirty-eight percent of the Chinese respondents agreed that more weapons are necessary for its country than the other respondents (See Figure 12).

However, Chinese respondents did not seem to be more positive on the necessity of weapons to secure peace (See Figure 13). Also, according to the Chinese respondents, a change in world leaders would not bring about peace. Fifty-five percent of the Chinese respondents disagreed while only 8% agreed with the statement "If we had different leaders, the world could be at peace today" (See Figure 15). Finally, Chinese respondents more strongly disagreed than the other three groups that "Peace begins with individuals" (33% disagreed while 40% agreed). They also disagreed more strongly than the other three groups that "Peace requires personal involvement" (20% disagreed and 51% agreed).

Individual Differences

Results of the Myers-Briggs Type Indicator yielded differences based on personality type in perception of definitions and attitudes regarding peace as well as influence on the future. (For a more detailed explanation, see "Perspectives on Peace", Bents and Trygestad, 1986.) Though extroverts and introverts did not vary greatly from one another, it is noteworthy that their differing environmental perceptions did not determine differing perceptions of peace and the future. Also, differences between thinking types (who base decisions on rational thought) and feeling types (who make decisions due to personal feelings) were not significant in their perception of peace and the future. Some differences between judging and perceiving types occurred particularly in areas which asked for definitive responses. For example, when asked "I know how to work toward peace", the judging types tended to disagree and the perceiving types were unsure (See Figure 16).

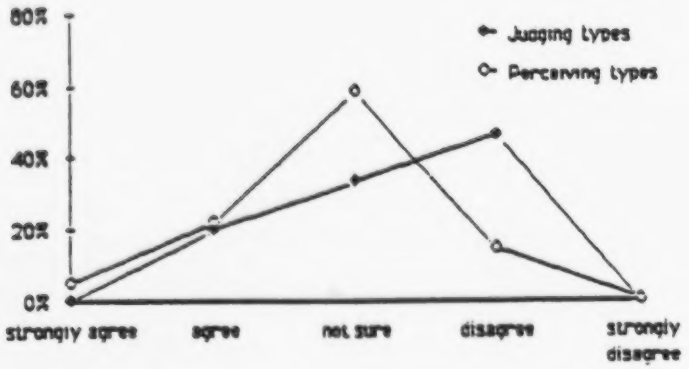
The differences between sensors (who perceive their environment according to their five senses) and intuitors (who perceive their environment through intuition) were most marked. Sensors were more uncertain on several issues than intuitors, indicating a tentativeness toward peaceful endeavors and their future. Greater uniformity of response occurred with abstract items and greater diversity of response occurred with concrete items. The opposite was true of the intuitors; that is, intuitors exhibited greater uniformity of response on abstract items and greater diversity of response on concrete items. Intuitors were also more optimistic and confident regarding peace and the future (See Figure 17 and Figure 18).

DISCUSSION

By examining definitions of peace, attitudes toward peace, and influences on the future, similarities and differences in perceptions by cultural background as well as personality

Figure 16

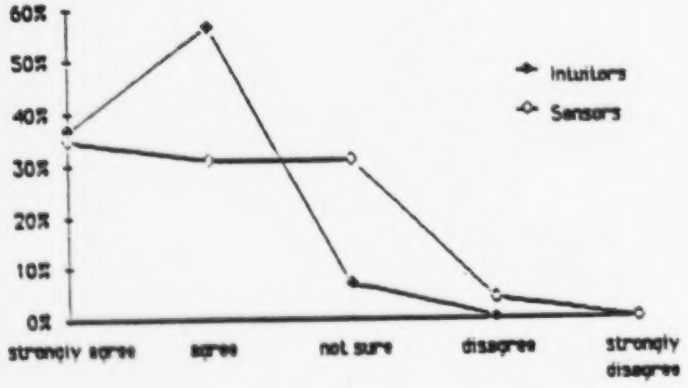
I KNOW HOW TO WORK TOWARD PEACE



chi square = 6.95 with 3 DF
significance = .073

Figure 17

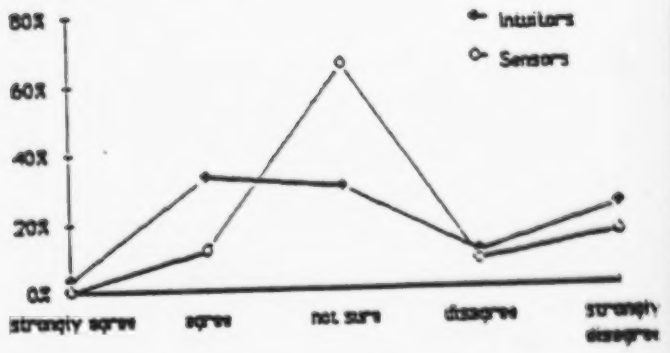
PEACE REQUIRES PERSONAL INVOLVEMENT



chi square = 7.8 with 3 DF
significance = .051

Figure 18

PEACE WILL OCCUR WITHIN MY LIFETIME.



chi square = 8.0 with 4 DF
significance = .091

type were identified. Though this study is not conclusive, tentative generalizations may be brought forward.

All four groups (West German, Polish, American, and Chinese) displayed little or no difference on items defining peace as a personal consideration: as harmony or tranquility and getting along with others. Comments from students included the following:

> *Peace is internal quiet, calm, love in the heart and soul. It can be achieved by improving oneself and restoring the belief that we are all brothers and sisters that love one another.*
>
> *Peace is understanding of self...it begins with the personal before getting along with others.*
>
> *Peace is people getting along, but people must be open-minded.*

It is noteworthy that there is a high degree of agreement among respondents in identifying peace in terms of intra and interpersonal relationships. Uncertainty toward possible characteristics of peace, such as peace is exciting or peace is the absence of conflicts, may indicate a need for a broader definition of peace. To enhance both personal definitions of peace and broader definitions of peace, skills to develop high self esteem and positive relationships seem necessary.

Though respondents varied individually and culturally regarding attitudes toward peace, they strongly agreed on two issues. First, the respondents identified peace as a major barrier to global understanding. Second, the respondents identified communication as a major barrier toward achieving world peace. Further discussion revealed concern that the communication process is both under-estimated and misunderstood. A necessary ingredient of positive interpersonal relationships is positive communication: people need to listen, to empathize, and to negotiate.

A peaceful future was desired by the respondents and they thought peace was attainable. Surveys and interviews indicated that they want peace and someday there will be peace, but perhaps it will occur later than they might wish. The respondents were uncertain if peace would be achieved in their lifetime and if their efforts could achieve peace. Also, respondents said that they did not know how to achieve peace, although they felt that if there could be peace "at home", there could be peace in the world.

> *Peace is all human beings--world is like a big family and should make the big family stronger and richer.*
>
> *If we get along well with ourself, will be peace in the family and all the world.*

This is a rather intimidating mandate indicating the high need and desire for tools, techniques, strategies, methods to work toward or exhibit peace. A curriculum of peace needs to both identify the processes and encourage the participation in peaceful endeavors.

The degree of influence respondents feel they have on the future is appreciable in personal terms and negligible in global terms.

> *Somewhere is fighting, war, but I can have peace.*
>
> *When people love peace first above all else, then there will be peace.*
>
> *If everyone loves peace, then there will be world peace.*

Internal peace is seen as attainable; interpersonal peace may not be because it is controlled by others in the world. Respondents from all four groups (West Germany, Poland, the United States, and China) expressed great personal optimism. They indicated that their life had a purpose and they could affect their future. However, they also felt that the human race was not moving toward a more desirable future and, perhaps as a result, felt peace may not be attainable in their lifetime.

> *Peace is a great idea, a wonderful idea...it is difficult for one person, but if many persons pursue peace then it is possible, it depends on other people too. I believe in peace... maybe not in 50 years, maybe in 100, 200, 300, but it will be.*
>
> *We will always have wars. It is possible to have peace but not everyone wants peace. The future will be the same as now, but with greater problems. I think there is a difference between what would really happen and what I would like to happen.*

This lack of optimism may be due to their lack of skills or to the varied perspectives of their cultural background.

> *I am only Polish girl, but I may stop wars.*
> *I don't know how...I can talk with my friends about the present situation...it is a start.*

Salient differences occurred among the four groups. West German respondents were more extreme in their opinions of the importance of interpersonal development, nonsexist attitudes, and the elimination of nuclear activity. Polish respondents were most often in the mid-range between their German, American, and Chinese counterparts. However, they did indicate stronger positive opinions regarding religion and nationalism. Among the four groups, the respondents from the United States think less about their country and the problems it has and also were most pessimistic about peace occurring in their lifetime. The Chinese respondents were more optimistic about their country and its future, about peace occurring within their lifetime, and about methods to achieve personal peace than their counterparts.

In contrast, they were also more uncertain regarding possible benefits of nuclear weapons, change in world leadership, and the power of individuals to achieve world peace than respondents from West Germany, Poland, and the United States.

Utilizing results of the study, some cultural and cross-cultural questions may be posed. For example:

-Is the German response to nuclear weapons based on military activities in their country, the balance of the superpowers, involvement in previous wars, concern towards human life?
-Are the West German respondents exhibiting greater interpersonal development as their positive attitude toward equality, protectiveness of human life, and positive interrelationships may indicate?
-Is the Polish response to reciprocity due to a need for security before risks are taken, a concern that people respond favorably to peaceful advances, a need for cooperative efforts by all parties?
-Are the Polish respondents indicating a correlation between the role of religion and the role of peace in their personal and global future?
-Is the general lack of concern American respondents feel toward their country due to a pessimistic future, a global perspective, lack of interpersonal development, a feeling of security?
-Is American pessimism toward the future due to changing opportunities, a differing definition of time, a realistic (or unrealistic) perspective of possibilities, a sense of powerlessness?
-Is the lack of emphasis on individual effort to achieve world peace for Chinese respondents based on a culture of group effort toward goal achievement, a reflection of the lack of power of world leadership to effect peace, a belief that world peace cannot occur in parts but only through total effort?
-Are Chinese respondents optimistic about their future and the world's future due to expanded opportunities, a different definition of time, a realistic (or unrealistic) perspective of possibilities, a sense of power?
-If students felt more empowered to guide their futures individually or collectively, would peaceful endeavors be considered a reality?

Questions such as these underscore our work; we can categorize samples and populations in many ways. As we engage in the pursuit of peace, let us learn from each other, stimulate our curiosities, and risk experiencing peaceful endeavors.

When differentiating individuals by personality type, differences in definitions and attitudes toward peace as well as influences on the future were identified. The greatest differences seemed to occur among the sensors and the intuitors. Sensors regard concepts of peace with much tentativeness and the future with great uncertainty.

Therefore, sensors would benefit from a more structured presentation with concrete examples (Eggins, 1979). Intuitors are more confident regarding peace and optimistic toward their future. Therefore, intuitors would benefit from a less structured inductive approach to learning (Carlson & Levy, 1973p; and Eggins, 1979).

Interestingly on the more abstract items the intuitors were more diverse. On the more concrete items, the intuitors were more homogeneous. The reverse was true of the sensors. This factor can also be underscored as we work with our students. When we approach the peace issue in the mode more preferred by the individual a more definitive stance is likely to be taken. When we discuss the peace concept in terms other than the preferred mode more uncertainty is likely to be exhibited. A curriculum for peace needs to consider individual perceptions.

Major differences among the samples indicate varying attitudes toward the power of the individual to affect world peace, the role of their country within a global peace structure, and the reality of achieving peace. Since attitudes toward peace affect behaviors toward achieving peace, the significant differences among the four cultures and personality types require consideration in a curriculum for peace.

FURTHER STUDY

Common definitions of peace, uncertain attitudes toward peace, and differing ideas toward achieving peace in the future indicates both the uniformity and diversity of peace perspectives. A stimulation for peaceful endeavors, utilizing commonalities and differences becomes a delightful challenge.

Our study, a preliminary examination of attitudes toward peace, indicates that differing personal and cultural perceptions of peace exist. Understanding and accepting differences in attitudes and behaviors allow for productive peaceful interactions in a personal as well as a global context. Therefore, we suggest that a curriculum of peace entail the following: First, multiple perspectives need to be understood and appreciated. Varying individual as well as cultural differences need to be explored. Second, a single answer for achieving peace cannot be accepted. A diversity of definitions and attitudes need to be considered. Third, students who are studying peace need to be involved in the process of achieving peace. Their personal futures need to be confirmed as well as their global future.

Obviously, the limits of our study also suggest that:

-A larger and culturally representative sample of the four countries needs to be obtained. The sample should also extend beyond the four to other countries. We noted numerous tendencies toward cultural similarities and differences; these need to be explored.
-A larger sample of individuals also needs to be obtained to examine results of the Myers-Briggs Type Indicator. The generalized results of definition and attitude may become more defined.
-Classification models other than the Myers-Briggs Type Indicator need to be utilized. In our belief of plurality and diversity, other instruments need to be used to demonstrate differing perspectives toward peace.

Finally, a rather intimidating mandate emerged from this study: there is a high need for tools, techniques, strategies, and methods to work toward and exhibit peace. There is a vast reservoir of optimism among our respondents; they believe they can make a difference, but they do not know what to do. An evolving peace curriculum must meet the needs of lack of knowledge, skills, and empowerment towards intra and interpersonal peace.

As individuals differ, so do their viewpoints, perspectives, or world views. When these differing viewpoints are juxtaposed, or acted out, there is much potential for misunderstanding or conflict. We must better equip people to strengthen, suspend, or alter their viewpoints at appropriate times, which would result in healthier individuals and more productive societies. To appreciate and understand uniqueness among individuals and cultures, a dynamic equilibrium of uniform viewpoints and diverse perspectives needs to be maintained, realizing that value systems are individually as well as culturally based. Therefore, individuals and cultures need to appreciate and accept differences of attitudes and behaviors toward peace to productively interact with one another. As a peace curriculum is developed, it must include sufficient flexibility to include various definitions and understandings of peace, considering both individual as well as cultural similarities and differences. This study represents preliminary development of a peace curriculum involving intra-personal as well as interpersonal development.

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